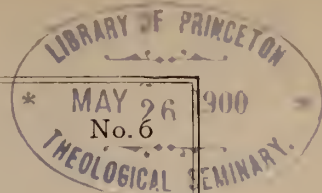


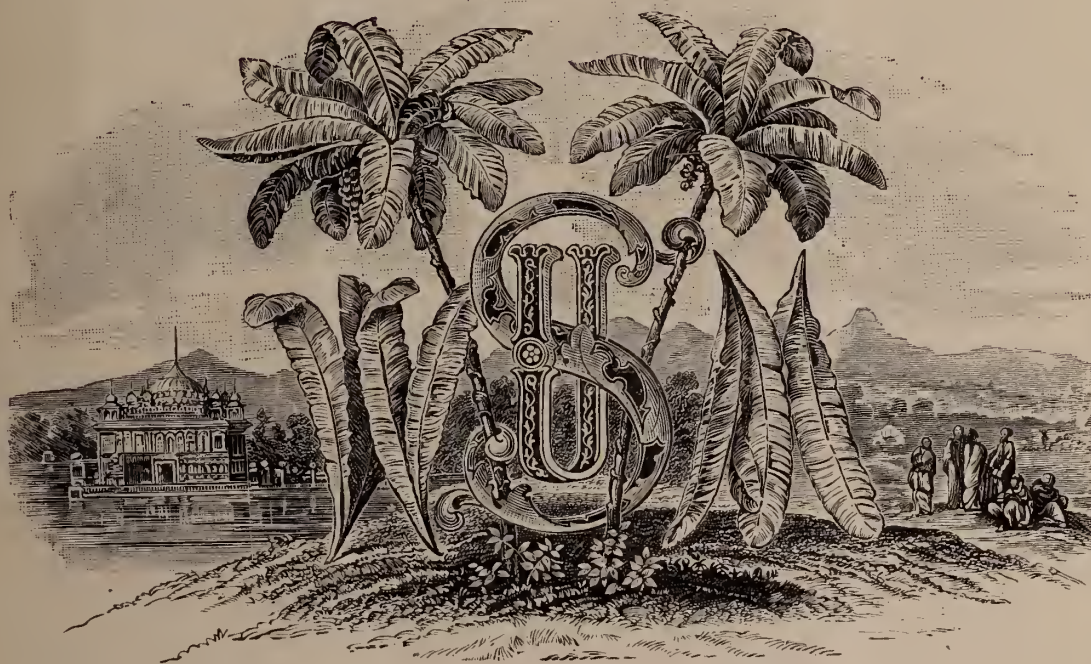
ISSUED MONTHLY

VOL. 31



THE

MISSIONARY LINK



FOR THE

WOMAN'S UNION MISSIONARY SOCIETY
OF AMERICA FOR HEATHEN LANDS

JUNE, 1900

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TABLE OF CONTENTS

IN EASTERN LANDS.

Our Surroundings. Miss Helen Knox	
Strain	4
Heart-to-Heart Work. Miss Elizabeth Irvine	4
Village Work. Miss Eda Roderick	5
Blessing of Leaflets. Miss Ellen H. Todd	6

HOME NOTES.

The Woman's Day	7
State Education in India	8
Fine Sayings of Rev. George Müller	8

FOR MISSION BANDS.

The Fakirs and Sadlms. Ellen H. Todd	9
The Monkeys in Simla	10
Gifts that Cost	10

ITEMS OF BUSINESS.

Treasurer's Report	11
Specific Objects and The Cost	12
Important	12
Endowed Beds	12
Life Members	12
Concerning Mission Boxes	13
Addresses of Missionaries	13
Leaflets	13

THE MISSIONARY LINK

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The "Story and Work" is a circular giving a brief account of the Society, with details of its organization and work. "Mission Band Leaflets" are original stories written especially for this portion of our work.

Address MISSIONARY LINK, 67 Bible House, New York.

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The "Woman's Union Missionary Society of America for Heathen Lands," was organized in November, 1860, and incorporated in New York, February 1, 1861.

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I give and bequeath to the "Woman's Union Missionary Society of America for Heathen Lands," incorporated in the City of New York, February 1, 1861, the sum of _____ to be applied to the Missionary purposes of said Society.

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NO. 6.

WOMAN'S UNION MISSIONARY SOCIETY OF AMERICA FOR HEATHEN LANDS.

This Society was organized in 1860, and is the pioneer of Woman's Foreign Missionary Societies in this country.

It is undenominational, and so it presents a united Christian front to the heathen world.

It is carried on entirely by women, with unsalaried officers.

Its aim is the salvation and elevation of heathen women.

"Win for Christ," its motto.

THE renunciation by the Emperor of China of his throne is published to this effect: "When elected to the throne, it was then agreed that if ever we should have a son, that son should be proclaimed heir to the throne; but ever since 1898 we have been constantly ill, and it was for this reason that the Dowager Empress graciously acceded to our urgent prayers, and took over the reins of government in order to instruct us in our duties. Ever keeping in our mind that we do not belong to the direct line of succession, we prayed the Dowager Empress to choose carefully from among the members of the Imperial clan, and this has been done in the person of Pu Chun, son of Tsai Yi, Prince Tuan, second order."

HONOR has been paid in Bombay to the late Mr. Sorabjee Shapurjee Bengalee, C. I. E., by the erection of a marble statue in that city. Although a Parsee "he exerted himself in the interests of education for women as a means of social reform among the Hindus of Western India. He took an active part in providing women doctors for the care of women and children in Bombay, beside numerous other works of beneficence, which make his name stand side

by side with reformers like Kursondas Muljee and B. M. Malabari."

IT is stated by Dr. Hurgonje that "Mohammedanism is the main support of slavery. The African slave trade has been maintained solely to supply the Moslem market, and Arabia, the home of Islam, is hardly touched by Christian agency. The public slave market at Mecca is open every day, and there are horrible details in the selling of women and the mutilation of men. The British, French, and Italians do not check the export of slaves from their sphere of influence; while hundreds of dhows wait for business between Massowah and Assab, and not one warship looks after them."

A WRITER in the *Society for Diffusion of Knowledge* in China states: "There has been an extraordinary demand for books treating of Western learning in all branches; not only were educational books—those on geography, history, science—and travels in demand, but the sale of Bibles during the last five years has doubled. When a popular edition of five thousand copies of *MacKenzie's 19th Century* was brought out, four thousand copies of it were sold within a fortnight. The old publishing houses could not meet the demand, though one firm alone ordered fifteen tons of paper this year for printing purposes. While in 1895 there were only nineteen newspapers, they have mounted to seventy, or nearly fourfold in three years! Several were started in the interior in the provinces of Shensi, Hunan, Kiangsi, as well as at the open ports."

IT is gratifying to know that the dedication of our Mary S. Ackerman Hoyt Memorial Hospital in Jhansi, India, took place March 29th. In a later issue we hope to print a full account of the services.

IN EASTERN LANDS

CHINA—SHANGHAI.

OUR SURROUNDINGS.

By MISS HELEN KNOX STRAIN.

WE are about two miles from the English and American settlements, and are under Chinese control, although outside of the city wall. The Bridgman Memorial Home and Stevenside, the Home for our medical workers, are about ten minutes' walk apart, and the Margaret Williamson Hospital half-way between.

It takes nearly three minutes to reach the road from our front door, for we are blessed with a long, beautiful lane separating us from the rush and hubbub of Chinese life. The entrance of a large temple joins our gate, and there is usually a large number of dirty priests and nuns, gazing with unmistakable interest and curiosity at the missionaries.

Opposite is a large lot filled with "dead men's bones." Sometimes the coffins are buried, more often they are left exposed. Many times they remain there a few days and then are removed; at any rate, over the coffins and grave mounds are stretched hundreds of yards of dark blue cloth, for there is a dyeing establishment near by and it is very convenient to dye the cloth in the cemetery!

On each side of the road are florists' gardens, kept by the same man. On the left is a school taught by a missionary under the Baptist Board, and then our Hospital. Opposite the Hospital is a soldiers' camp. Then a few broken-down, dirty huts in which live innumerable families, among whom is a man with no lips, no nose, no tongue, and no eyelids. He greets us every day most warmly, holding out a basket and asking for cash by grunting and snorting in a most trying manner.

Between these huts and Stevenside there are nothing but graveyards, for China is one big graveyard. I am afraid you will not believe me when I tell you how perfectly beautiful this little patch of road is between the Bridgman Home and Stevenside. Years ago Dr. Fryer planted trees on either side, and although they were pulled up repeatedly by the Chinese he persisted and now they are

beautiful. I often say to myself the words I have sung so many times:

"Where every prospect pleases
And only man is vile."

The road is always filled with men, women, and children; some riding in 'rickshas, others groaning under the weight of heavy burdens, a very few idling along, and a large number of half-naked beggars who run after me calling "Mamma." In all the thronging multitude not one face but expresses selfish aims and purposes and thoughts of self-gratification. The beggars often receive cash, but only because the more that is given away, the more sure is the giver of a happy hereafter.

HEART-TO-HEART WORK.

By MISS ELIZABETH IRVINE.

WE are awakened to the great need of a heart-to-heart work, and feel it is so blessed to be in a position where one can lend a helping hand to direct and lead to a definite stand for Christianity. Some whom we teach are so willing, but do not know how to decide.

Mrs. Dzien, a woman of nearly sixty years, testified to the great help the words of the hymn, "O, Happy Day!" had been to her. She said—"I determined, while singing, that I would settle the question about being baptized." This woman had heard the Gospel for years, and knew that it was good doctrine, but she had not had any one to sit down and teach her in a way to make the plan of Salvation plain, until she came to our Hospital last year. At that time she showed unusual interest and we hoped that she would then confess Christ, but after her return to her home, her heathen surroundings were too much for her and she settled down to her old life. Last autumn she was led back to our Hospital for treatment, remaining with us for almost three months.

Soon after she came back she saw her sin in not being willing to confess Christ last year. It was very easy to lead her on, for she soon determined that she must be a Christian. She went to her home a week before our communion service the second week in January, but she assured us she would return and that she wanted to receive baptism. Sure enough, as the bell was about to ring for the service, in walked Mrs. Dzien, almost out of breath she had hurried so to

arrive on time, for she lives several miles away. The first words she said, as soon as she could get her breath, were, "Am I too late?" We assured her that she was early.

In the midst of the service, when the minister was putting the different questions to the candidates as they stood before him, and was impressing upon them the importance of remembering their vows, this old woman answered out loud.

DR. SARAH KERR writes: When reading the Chinese New Testament I find many expressions which seem to mean more than is brought out in our English words. The verse in which the Holy Spirit is spoken of as being shed abroad in our hearts is very suggestive in Chinese. The expression is the same as is used when speaking of a gardener putting water on his pots of flowers, permeating every part which becomes the life of the plant.

I am still studying, and my teacher says I know one thousand characters and can recognize them readily. I have read the New Testament once and am now reviewing it.

INDIA—ALLAHABAD.

VILLAGE WORK.

By MISS EDA RODERICK.

OUR village work this winter has proved in every respect exceedingly pleasant. The people have manifested eagerness to hear the Gospel, and not from simple curiosity. We visited Mareyadi twice, and although an old Mohammedan tried to prevent the women from coming to us, we were happy to see that he did not succeed in his efforts. Seats were provided for us under a wide-spreading tree, evidently the conference-place of the village. Our audience grew in numbers as the strains of music floated out on the air, and they came running from all directions. I found it difficult to sing with anything of a voice in the early morning, but our listeners were not critical. I was gratified to observe their close attention; no idle questions were asked and their minds were on the message of eternal life. The group consisted mostly of women; the higher-caste women sat with their faces covered. I was glad to see that they thought it worth while to leave their homes and listen to us strangers. It was evident that to all it was an event,—an oppor-

tunity that they did not wish to miss. One of the lower-caste women said, "How fortunate that we did not go to our work this morning; we would have lost the chance of hearing you."

There was a shop on the main road of the village where seats were given us, and we were requested to sing and speak. Soon the passers-by were attracted, and we had a crowd of listeners; some stood, and others sat, showing they were in no hurry to get away. We gave the shopkeeper a Gospel, and as he is a person of some standing in the village, if he and his wife show an interest in Christianity, it will influence the community. It was thoughtful of him that when a customer came to purchase anything, he served him very quietly, so as not to disturb us, returning immediately, not to miss what was being said.

Another week I was desirous of visiting a village in a different direction, with a long stretch of road with fields on each side. We had gone some distance, when we noticed an encampment of pilgrims on their way home from the Ganges; the dark red skirts of the women brightening up the landscape. The children ran up with cries of "Give us money; give us money!" but silver and gold we had none; the books we held in our hand spoke for us. In a few moments we were in the midst of the quaintest and most friendly people I have ever met with in my work. We were seated on a small quilt, encircled by the encampment; such dear people, who gave us warm greetings of hands. Their ponies were tethered all about, for they had come some hundreds of miles. A few stones were placed together for a fireplace and the midday meal was prepared, which they asked us to partake with them. They were simple and sincere, and you felt that the affection they showed was real. What delighted us most, was to see we were held dear for the sake of the message that we bore to them.

If only they could have tarried a few days longer and it had been our privilege to have instructed them more fully in the precious things of Christ! They had some knowledge of Christianity and when we urged the claims of Christ on them many owned the truth of what we said. When the meals were prepared they ate and returned to us, though some did not go for their food. One man especially, who seemed to be a leader among them, when we told him to go,

that we would await his return, said, "No, I am only hungry for Jesus." He repeatedly folded his hands and bowed his head responsively to the words that had touched his heart. We felt the truth and force of the words uttered by the Great Teacher, "The wind bloweth where it listeth," when we looked at the wide expanse of earth and sky, the fresh morning air, a type of the Spirit doing its mighty work in hearts, the interested faces and the frank responses, with a quiet, tender receptiveness and yielding to the truth; at intervals hands stretched out to clasp ours. The wife of the one who said he was "Jesus hungry" was so affectionately kind that "mother" was the most natural word to address her by. In the midst of it all I was surprised to find a rupee offered for our acceptance. It was vain to reject it;—they would accept no refusal; so I told the man that, if he really and truly believed in Jesus and meant to follow Him, as a token of his decision he could give me the beads he wore around his neck, in devotion to certain gods. Instantly the beads were placed in my hands.

We prayed with them before we left, and when I said "You will trust in Jesus," the response from all sides was "Yes, yes!" That motherly woman lifted her hand heavenward, "We will meet there." They did not own a tent to shelter their little ones from the cold night air, they slept under the starlight, their faces were toil-worn, and still their gift was a piece of silver, given freely for the sake of the One who had suffered death for them, and yet of whom they knew but little. We may well be ready to give of our abundance for the service of our dear Lord, when they gave most freely out of their poverty what was to them a costly offering. We parted reluctantly on both sides, but it will be a very pleasant memory.

BLESSING OF LEAFLETS.

By MISS ELLEN H. TODD.

WE have the privilege of doing blessed service as we are going from one house to another in the distribution of tracts. We have them printed in the Urdu Hindi and Bengali characters, and also in English. There is much seed sown in this manner on the wayside, as men are generally very ready to receive them, and we pray that some may indeed fall on hearts

prepared for the good seed. I had a token of this one day last week, when, as I asked an old man sitting by the door of the house, "Can you read?" and received the answer so many give, "Mahin, mahin" (no, no), a young man, hearing my voice, came out, and asked so eagerly, "Have you among your papers anything about Jesus Christ? I am wishing to know about Him." I had a copy of Luke's Gospel, which I gave him, and then he said, after a few moments' conversation, "Can you tell me where I can *buy* a Bible? It is very astonishing for people in this country to wish to buy books." I tried to explain to him where our little book-shop was, and to tell him of a service held in the native city every evening for the Hindus and Mohammedans, and wrote Mr. Janvier's address for him, who is the Presbyterian Missionary much interested in young men.

This man said he had met some people who said they were Christians, but they had taken him into a building where was an image of Jesus on a cross. He added, "I do not wish to know about Jesus in that way." Evidently the sight of what to him was an idol was too much like his own religion, which had never satisfied him. He expressed much gratitude for what I had done for him, and I passed on with a prayer of praise that I had been sent that way, and that the soul had been prepared to receive the Gospel, and to claim that he would search with all his heart until he indeed found his Saviour, who was nearer to him than he realized.

IN winter we had a strange experience in the weather. I was reading with my teacher at half-past eight A. M., when a heavy shower came from the west, and the darkness prevented our seeing anything. After a brief clearing, a hail-storm came, and the hailstones struck with such force that they rebounded from the broad veranda into the rooms. It was a strange sight to see the ground covered white with these balls of ice.

My teacher told me that the people would quickly gather the hailstones, as they consider them remedies for thirty-six different diseases. Some carefully strain the water of the melted hailstones and keep it as an application for burns. Others mix it with earth and keep it until the hot season, when it is used for different maladies.

HOME NOTES.

THE WOMAN'S DAY.

ALL the proceedings of the Ecumenical Conference from April 21st to May 2d have been so thoroughly noticed in public print, we doubt not that even our friends who had not the benediction of attendance are well informed of each detail.

Our interest naturally centres around the day devoted to women, when it was, through Mrs. H. M. Todd, Vice-President, our privilege to give the "Address of Welcome" to the foreign delegates.

ADDRESS OF WELCOME.

"THEY shall come from the East, and the West, and the North, and the South, and sit down in My Kingdom," our Lord said, when speaking of the great final gathering of His children.

The words seem applicable to this assemblage, for we have come from the East and the West, and the North and the South, to sit down and talk together concerning the interests of His Kingdom upon earth. The time is auspicious,—this threshold year, from which we look back over a century of marvellous achievement, and forward to one of boundless opportunity, and may we not say glorious victory? The place is auspicious, this city by the sea, at whose gates stands a womanly figure holding aloft a light to guide weary, storm-tossed travellers to their desired haven; fit emblem of the great mother-hearted woman, who, over forty years ago, first conceived the thought of woman's organized work for woman. With a catholicity of spirit that was, we believe, a previous prophecy of the outcome of this Council, she welcomed as workers all, of every name, who were constrained by the love of Christ, thereby fulfilling His prayer "that they may all be one."

It was not easy for women to take advanced steps then, for woman did not occupy the prominent positions accorded to her to-day, but mother-love always finds a way, and so she lifted the light high and higher, until it streamed across the sea, penetrating the darkness and gloom of heathen homes, and led weary-hearted, despairing ones to the Cross of Christ, so that to-day, in every land, some women have learned "to know

the love of Christ which passeth knowledge," and even in their houses of bondage have been set at liberty with the freedom He alone can give.

The sweetest, tenderest, truest of earthly welcomes comes from the mother-heart, and to-day it is the mother-society that is to welcome her daughters of every name; and even as a true mother rejoices in the larger success of her children, so do we praise God for all that He has wrought by you, dear daughters of this blessed home-land.

But mother and daughters are here as one to-day, to greet our cousins from the *old* home-land,—the land upon whose throne a woman has ruled wisely and well these many years,—a Christian woman, who long ago handed a copy of God's Word to a wondering heathen prince, saying, "Here is the secret of England's greatness."

We also recall with gladness the fact that it was, as another has said, "an embroidery needle in the hand of an English woman that picked the lock of the first zenana," thereby making it possible for us to follow. Beside these, we greet some from far-away continents and islands of the southern seas, as well as those from the land of the maple-leaf, fair Canada, who beyond question are "Colonial dames" indeed, but better still, with us, "Daughters of the King."

And what shall we say to welcome you, dear toilers in life's great harvest field? You whose faces and words have been such an inspiration to us! What better proof can we give of our welcome than the promise that in future we will pray, labor, and give more, that your work may be enlarged? Drawn by the strongest tie that can bind human hearts, united with us in a desire to help bring His Kingdom in, you have come, and we bid you all welcome, thrice welcome, in the name of the Lord.

THE morning meeting was made interesting by the gathering up of the subjects of various women's meetings held during the week.

It is evident that much consideration has been given to the problem of higher education for the women of heathen lands, in the light of the great need that exists for it, and its immense power in evangelization.

Not an indiscriminate higher education for women is advocated, but an advancement

attainable by those who have given marked proof of ability and signs of assuming a future leadership among their people.

Christian women so trained and instructed will, by the blessing of God, prove of incalculable power.

An instance was given, by Mrs. J. Fairley Daly of Glasgow, of what a young girl, educated in a mission school, had done for one Indian village. This child, the daughter of the chief man of the village, had been in the school for several years. On her return home the villagers gathered about, asking with much curiosity that she would tell them what she had learned in the foreign school. "You come," she said, "to my father's house this evening when work is done, and I will tell you what I have learned." This girl was but fourteen years old, but when the eager villagers came she produced the Gospel of Mark and read to them evening after evening. Readings followed and at their request were repeated three times. Some time later when a pastor visited that remote village, he found forty who awaited his instruction to become followers of Christ.

Mrs. J. Hudson Taylor, of the China Inland Mission, by several touching incidents made clear her conviction that it is through the instrumentality of the native Christian, speaking, as no foreigner can, heart to heart with her own people, that the women of the East are to be won to Christ.

That women who are to enter upon this high service may find adequate training and instruction in mission schools is the step now advocated.

C. C.

STATE EDUCATION IN INDIA.

DR. HUNTER in *The Old Missionary* gives these statements.

"Your State Education is producing a revolt against three principles which, although they were pushed too far in ancient India, represent the deepest wants of human nature,—the principle of discipline, the principle of religion, the principle of contentment. Your Government schools pride themselves in having almost done away with the rod, and in due time you will have on your hands a race of men who have grown up without discipline.

"The indigenous schools made the native religions too much the staple of instruction; opening the day's work by chanting a long

invocation to the sun or some other deity, while each boy began his exercise by writing the name of a deity at the top. Your Government schools take credit for abstaining from religious teaching of any sort, and in due time you will have on your hands a race of young men who will have grown up in the public non-recognition of a God.

"The indigenous schools educated the working and trading classes for the natural business of their lives. Your Government spurs on every clever small boy, with scholarships and money allowances, to try to get into a bigger school, and, with the stimulus of bigger scholarships, to a University degree. In due time you will have on your hands an overgrown clerkly generation, whom you have trained in their youth to depend on Government allowances and to look to Government service, but whose adult ambitions not all the offices of the Government would satisfy. What are you to do with this great, clever class forced up under a foreign system, without discipline, without contentment, and without a God?

"The day will come when your State educators will be face to face with the results. They will find out that races who for ages have borne a heavy yoke throughout life, cannot be trained up without discipline in their youth. They will also discover that the end of national education is to fit all classes for their natural work. The Government will discern the danger of millions of men growing up in a discredited faith, and it will piece together a moral text-book to take the place of a God. . . . Night and morning I pray that wisdom may be given to our rulers to know the times and the seasons, and to do righteousness to this people."

REV. GEORGE MÜLLER in expounding Psalm lxxvii. says: "The psalm contains a *great lesson*. Affliction is inevitable. But our business is never to lose sight of the Father, who will not leave His children. We are to roll all burdens on Him and wait patiently, and deliverance is sure. Behind the curtain He carries on His plan of love, never forgetting us, always caring for His own. His ways of dealing we cannot trace, for His footsteps are in the trackless sea, and unknown to us. But He is surely leading and constantly loving. Let us not be fools, but pray in faith to a faithful God."



COUNTING STRINGS OF CASH.

From *Village Life in China*. Copyright, 1899, by Fleming H. Revell Company.

FOR MISSION BANDS.

THE FAKIRS AND SADLMS.

By ELLEN H. TODD.

THE Mela in India is held annually, although every twelve years is the most celebrated. The next in importance is the sixth year, and this occurred this season, beginning about the middle of January and continuing for a month. Owing to the cases of plague in several villages in this district, there were restrictions placed upon the pilgrims coming to the Mela after the first week, and there were not as many as were expected. This was a special disappointment to the fakirs, for this is their time for enriching themselves by begging. It is said that there were thirty-five thousand fakirs and sadlms, which is a significant fact in itself. You may not have a clear idea as to the difference between a fakir and sadlm, nor have I been able by questioning to receive the definite information I desire—but I assure you that there is such a dissimilarity in their outward appearance it seems as if they must have a religion which differs. The sadlms wear a salmon-colored garment,

their faces are often intelligent, and they have money and live very comfortably. The fakirs, with rare exceptions, are repulsive beyond expression; their clothing, with the exception of a loin cloth, is ashes, and you have no idea what an uncanny appearance this gives them. Their eyes are often very bloodshot because of the liquor they drink, and they have a wicked, sensual expression. Their hair is a dreadful sight, for, as a rule, it is hanging about the face in strands, or matted high up on the head; generally there is more of the cow's tail than their own hair. Sometimes I have seen a strange sight,—a mass of light yellow hair, and have learned they bleached their hair with lime.

Many of these men are well cared for by the people. One of our missionaries was in a zenana the other day, where they had been feasting six of these men. Besides rice and other food, they had been obliged to provide what would be sixty pounds of our candy, each one eating ten pounds while there. The sweets in this country are made almost entirely of sugar, butter, milk, sometimes rice, and are sickishly sweet.

I had a strange experience while going to

a zenana. I saw coming toward me an old fakir who could barely move, for his legs seemed bent and stiff. His head was shaved, and he was plastered with ashes from the crown of his head to his feet, and this gave him such an uncanny look, with his very bloodshot eyes caused by what he drinks! Then he had bent one arm back to his shoulder, and it was withered and useless, as Satan always makes the bodies which are his slaves. With the other hand, as he had evidently taken the vow of silence, he kept pointing up to the heaven above him. When I met him I offered him a tract, which he refused by shaking his head, then pointed his long, skinny finger far above him, and looking up, but quickly, before I was aware of it, he bent over and touched my forehead with his finger. Though it was most surprising that he would touch a Christian, and it was supposed to be a great benefit conferred upon me, yet I admit involuntarily I put up my hand to brush away the ashes, and the very feeling of the touch sent shivers over me.

One of our missionaries was obliged to stand by the road-side waiting for a procession of sadlms to pass. She had only a few leaflets left in her bag, but she held them out and many took them. The fakirs often will not receive tracts offered them. Two sadlms even left the procession in their interest to have reading, but she had only one copy of the Gospel of Luke, which she gave them, and told them if they wished more reading about Jesus Christ, to come to our Home and we would give it to them. After reading Luke they wanted to know more, and came twice for books. We urged them to go and talk with Mr. Janvier of the Presbyterian Mission, and we hear that they have even been to his prayer-meetings several times. We hope that the work begun by the Spirit will mean the coming of Christ into their hearts and lives. The chief among them asked one of the C. M. S. Missionaries at the Mela if he would come to their community and show the magic-lantern pictures of Christ's life. This was a great concession on their part, and it meant much to have the opportunity to speak to so many hundreds of sadlms encamped together. The missionary overheard one sadlm saying to another, after the pictures had been shown:—"Why, I did not know that Christ was really living now?" Oh, this is what they and others need to realize!

THE MONKEYS IN SIMLA.

THE most important among the residents of Simla in India are its monkeys. They enjoy the privilege of disturbing your rest at the small hours, jumping about the roof and the veranda, chattering and quarrelling like schoolboys over a spoil. You sometimes see a colony of them coming out as tile-turners. Woe be to the house to which they pay this sort of attention. At other times they take to shoplifting; and penetrating even the *purdah*, they carry off anything that comes handy—from the lady's shawl or bodice to the hand-glass or the case of spectacles. Monkeys also barricade your walks in the morning; they hold indignation meetings, and chatter and jabber all at the same time, just in the style of certain orthodox caste meetings at Bombay.

I once saw a Rama-Lila performed by monkeys in the grounds of the Hanuman Temple on Jaco Point. It was done under the direction of the resident priest, with whom I had become rather intimate. The monkeys were dressed in historic costumes, as Rama, Sita, Laxman, Ravona, etc., and went through their respective parts, on the whole, as intelligently as I have seen done at some of the native theatres at Bombay and Calcutta.—*Indian Witness*.

GIFTS THAT COST.

THE little ones in the Orphan Asylum at Allegheny, Pa., heard of the terrible famine now desolating India, and sent three dollars to our treasury for this object. Mrs. Audrey, their President, tells us "Their hearts were so touched with pity for the starving children in India they gave all their pennies to help them. I told them that their contribution would be like the five loaves and two fishes with which Christ fed the multitude, and their sincere and simple faith believes it."

D R. G. F. PENTECOST asked an educated Buddhist, who was swinging his prayer-wheel and repeating meaningless words:

"What are you praying for?"

"Oh, nothing," was the answer.

"Whom are you praying to?"

"Oh, nobody."

RECEIPTS of the Woman's Union Missionary Society of America for Heathen Lands from April 1 to April 30, 1900.

MASSACHUSETTS.

Boston.—Boston Br., Mrs. Henry Johnson, Treas. (see items below), \$1,531 00

NEW YORK.

Albany.—Albany Br., Mrs. Fred'k Townsend, Treas.: An. subs.—Mrs. Wm. Pruynt, 1.00; Mrs. Le Grand Bancroft, 2.00; Mrs. Geo. D. Miller, 10.00; Miss Isabel Allen, 2.00; Mrs. L. M. Palmer, In Memoriam, 10.00; Sunday Afternoon Bible Class Y. W. C. Ass'n, Miss M. Lenacre, Treas., to support of Leila Rathbun, Cawnpore Orphanage, 7.50. Total, \$32 50
 Brooklyn.—Mrs. M. L. Roberts, per W. P. Halsted, Zenana Band (Central Cong. Ch.), Miss M. L. Spring, Treas.: For salary of teacher, Allahabad, 240.00; School at Cawnpore, 50.00; tuition of Yone Koda, Yokohama, 40.00. Total, 330 00
 Ithaca.—Mrs. J. P. McGraw, Century Fund, 100.00; Famine Fund, 25.00. Total, 125 00
 New York City.—Mrs. W. W. Clark, Subscriptions to *Missionary Link*: Mrs. Theo. Smith, .50; Mrs. Hope, .50; Mrs. W. F. Ferguson, .50; Phila. Br., 1.10. Total, 2 60
 Plattsburg.—Miss Vena Gilliland, per Mrs. M. K. Platt, 1 00
 Syracuse.—Mrs. Robert Townsend; Ref. Ch. S.-S., for support of child at Chittoor, 50.00; Mrs. Bramekamp, Mrs. R. A. Bouta, Mrs. F. Bouta, Mrs. E. B. Judson, Jr., Mrs. George Leonard, Mrs. Charles Stevens, Mrs. Frederic Walch, Mrs. R. Townsend, Mrs. Wm. Burnham (Irvington-on-Hudson), Mrs. George Roberts (St. Josephs, Mich.), Miss Clara (Norfolk, Conn.), Missionary Society and Infant Class of Ref. Ch. S.-S., for support of Shizu Aoki, in Yokohama School, 45.00; Mrs. E. B. Judson, for general work, 10.00; Mrs. F. Townsend (Albany), 20.00; Mrs. H. Townsend (New York City), 5.00; Mrs. J. B. Burnett, 5.00; Mrs. R. Townsend, 30.00; total, 60.00, for Bible Reader, Shanghai, In Memoriam. Total, 165 00
 Total, \$672 10

NEW JERSEY.

Newark.—Newark Aux., Mrs. E. D. G. Smith, Treas.: Miss Sarah Wallace, for Miss May, Allahabad, for special work, \$100 00
 Phillipsburg.—N. E. For. Miss. Society, Miss K. F. Beam, Cor. Sec., for Bible Reader, Japan, 15 00
 Roselle.—Union Mission Band, per Mrs. D. W. Berdan, 20 00
 Scotch Plains.—Dr. Jonathan Ackerman Coles, A.B., A.M., in memory of his aunt, Mrs. Mary S. Ackerman Hoyt, in bonds of Laurence Cement Company, interest to be used for purchase of surgical instruments and appliances for the Memorial Hospital, Jhansi, India, 1000 00
 Total, \$1,135 00

PENNSYLVANIA.

Allegheny.—Orphan Asylum Band, per Mrs. C. A. Oudry, for famine work, India, \$3 00
 Germantown.—S.-S. First Presb. Ch., Mr. W. R. Young, Treas., for support of Anna Florence Weiss, in Calcutta Orphanage, quarterly payment, 7 50
 Philadelphia.—Philadelphia Br., Mrs. Wm. Waterall, Treas., for Mrs. Winsor's School, Sirur, India, 100 00
 Robesonia.—C. E. Society, Mrs. S. E. Keiser, toward support of Yoch Ngoo, Shanghai, 10 00
 Scranton.—Scranton Br., per Rev. G. L. Alrich: Mrs. Hess, for Kitogna, 60.00; Friends, in Remembrance of Him, for Koskuag Yoshi, 60.00; Sunday-School, for Yoshii Alyn, 60.00, for Bible Women in Yokohama; Y. P. S. C. E. of Grace Church, for Jane, at Cawnpore, 10.00. Total, 190 00
 Total, \$310 50

OHIO.

Ada.—Y. W. C. Ass'n, Miss K. M. Trushel, Cor. Sec., for Bible Reader, in Calcutta, \$15 20

MISSOURI.

St. Louis.—Mrs. S. W. Barber's collection for Bible Reader, Calcutta, \$35 00

CALIFORNIA.

Pasadena.—Legacy of Mrs. Mary G. Reynolds, per Mr. Henry G. Reynolds, \$1,000 00
 Grand total, \$4,698 80

ELIZABETH B. STONE, *Ass't Treas.*

ERRATUM.

New Brunswick (N. J.) Aux., Miss A. B. Cook, Treas., December, 1899, subscriptions to *Missionary Link*, \$1 50

RECEIPTS OF THE BOSTON BRANCH.

Per Miss L. C. May: Miss I. May, 25.00; Y. W. C. A., Radcliffe College, 20.00; Miss L. C. May, 10.00; Miss Cutler and Miss Westgate, 5.00; Mrs. May, 5.00. Total, \$65 00
 Mrs. A. W. Turner, for Helen C. Knowle's School, Allahabad, 5 00
 Total, \$70 00
 Trinity Ch. Zenana Band, Miss P. C. Smith, Treas. To Calcutta:
 Phillips Brooks Mem'l Scholarship, \$50 00
 Morrill and Lowell Scholarship, 100 00
 A Friend, for Miss Gardner's work, 30 00
 To Cawnpore, a pledge, 150.00; a Friend, 30.00. Total, 180 00
 Total, \$360 00
 Collection from Trinity Ch., Mrs. R. M. Cushing, Treas.: Trinity Sunday-School, 25.00; Miss F. E. Morrill, 25.00; A Friend, 50.00; Mrs. Fiske, 50.00; Mrs. Thayer's legacy, 100.00; Mrs. Crafts, 50.00; Mrs. Brimmer, 25.00; Miss Marion Peirce, 25.00; Misses Morrill, 20.00; Mrs. Black, 20.00; Miss Mary Sophia Walker, 20.00; Mrs. J. L. Bremer, 20.00; Miss Georgina Lowell, 20.00; Mrs. Charles Dexter, 20.00; Mrs. G. H. Shaw, 20.00; Mrs. Robert M. Cushing, 20.00; Mrs. F. R. Sears, Jr., 10.00; Mrs. Richard Cary, 15.00; Mrs. T. I. Coolidge, 10.00; Mrs. Hartman Kuhu, 15.00; Miss H. T. Browne, 10.00; Miss S. H. Hooker, 10.00; Miss Caldwell, 10.00; Mrs. Chas. R. Codman, 10.00; Mrs. Spaulding, 10.00; Mrs. W. C. Loring, 10.00; Mrs. Chas. Fry, 10.00; Mrs. W. H. Dewart, 10.00; Mrs. W. V. Hellen, 10.00; Miss Williams, 10.00; Mrs. J. A. Bebee, 10.00; Mr. R. T. Paine, 10.00; Mr. Richard Cary, 5.00; Miss G. Cary, 5.00; Rev. W. H. Dewart, 5.00; Dr. Donald, 5.00; Mrs. Donald, 5.00; Mrs. Daniel Ahl, 5.00; Mrs. Samuel Eliot, 5.00; Miss Rodman, 5.00; Miss M. P. Clark, 5.00; Miss M. J. Allen, 5.00; Miss Marion Peirce, 5.00; Mrs. Nash, 5.00; Mrs. Haynes, 5.00; Mrs. Wm. Brooks, 5.00; Miss Dehon, 5.00; Miss Anita Ward, 5.00; Mrs. Williams, 5.00; Mrs. G. W. Hammond, 5.00; Miss Mary Torrey, 5.00; Mrs. Eben Jordan, 5.00; Mrs. B. C. Clark, 5.00; Miss Sarah Dunn, 5.00; Mrs. S. N. Brown, 5.00; Mrs. Rockwell, 5.00; Mrs. A. A. Pope, 5.00; Mrs. Burr Porter, 5.00; Miss Woods, 5.00; Mrs. C. F. Hutchins, 3.00; Miss Hemengway, 2.00; Miss Agnes Donald, 1.00; Mrs. Bryant, 2.00; Mrs. Scudder, 2.00; Miss Drummond, 2.00; Mrs. W. Adams, 1.00; Miss Denney, 2.00; Miss Lovett, 1.00; Easter Offering, 70.00.
 For Trinity Ch. Bed in Hospital, India, 60.00; Miss Gardner's salary, 600.00; for Miss Gardner's work, 241.00. Total, 901 00
 A Friend, for Convert's Home, Calcutta, 10 00
 Mrs. Fiske's Bed in Hospital, India, 60 00

CONCERNING MISSION BOXES.

FRIENDS who intend sending Christmas Boxes to our stations, will kindly bear in mind that it facilitates our work at the Mission Room, 67 Bible House, if such boxes can be delivered early; if possible during May or June.

We give a list of suitable articles for the boxes prepared through directions of our Missionaries:

FOR INDIA.

Dolls—black-haired, with *china* heads, hands, and feet, sizes varying from 6 to 12 and 14 inches long. Wax composition, jointed, or kid-covered dolls are not desired. Kurtas—for Hindoos; made of good, stout cotton cloth, bleached or unbleached, or of fast-colored prints. White ones can be finished with red borders, if intended for Allahabad or Cawnpore.

Jarmas—A jacket with sleeves, worn by Bengalis, is simply hemmed, without *bindings* or *trimmings*, as only Ayahs (nurses) wear bindings, and not the better classes. Plain skirts are useful, cut straight, hemmed, and gathered into a band.

Patchwork—*basted*, is needed to teach sewing to the younger scholars.

For prizes—Whatever pleases girls in America will be useful: boxes of note-paper, work-bags, or boxes of lead pencils with rubbers, small looking-glasses, or any pretty article.

For general use—Sheets one yard and a half wide, pillow-cases, towels, napkins, and handkerchiefs; soap, combs, wash-rags, scrap-books, and picture cards; long-sleeved aprons, such as children at home wear, made of calico or gingham.

In CHINA, knitted or woollen articles are very acceptable. The knitted wristlets must be about four inches long and large enough for children varying in age from seven to thirteen.

Old linen is very much needed for hospital use.

ADDRESSES OF MISSIONARIES.

Missionaries in India:

CALCUTTA: Doremus Zenana Home, 140 Dhurrumtollah Street.

ALLAHABAD: 3 South Road.

CAWNPORE: Woman's Union Mission.

China:

SHANGHAI: Medical Missionaries, Margaret Williamson Hospital; other missionaries, Bridgman Memorial School, West Gate.

Japan:

YOKOHAMA: 212 Bluff.

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